

In this review, I have undoubtedly simplified and overdrawn Nolutshungu's interpretation. Yet to vulgarise his arguments in *Changing South Africa: political considerations* may have the merit of focusing attention upon this short book as a major theoretical statement upon the nature of the South African revolutionary struggle which not only challenges liberal-reformist optimism, but also requires Marxist analysis to sensitise itself to specifically political dimensions. Of rather less consequence, if more personally distressing, is the extent to which it exposes the pre-theoretical nature of this reviewer's own writing upon the potential for political incorporation of elements within the black petty-bourgeoisie by the state, a view which, on closer reflection, now seems not a little exaggerated. But then I have always been too impressionable.

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The Apartheid Regime: political power and racial domination edited

by ROBERT M. PRICE and CARL G. ROSBERG

Berkeley, Institute of International Studies, University of California, 1980. Pp. xii + 376. \$8.95 paperback.

This interesting book is a collection of 13 papers, by scholars from both within and outside South Africa, that have been expertly edited by Robert Price and Carl Rosberg who are knowledgeable about the socio-economic and political scene. They provide a coherent picture of the *apartheid* régime, starting with an analysis of the political bases of the various racial groupings, through to the oppressive mechanisms and control apparatus of the Government, and finally to recent foreign policy.

The Apartheid Regime: political power and racial domination presents a wide and, in some aspects, penetrating analysis of the forces which nurtured the present socio-economic system of government and administration through its various phases of metamorphosis, and which today sustain it, as well as the continuing opposition. The institutionalisation of *apartheid* has undergone various phases, and at each shedding of the old skin a change for the better has been promised and anticipated. Apart from a few minor flaws and insignificant loose statements, which may be attributed to the deception caused by legislation during the 1970s, the majority of the contributors to this book have not been taken in by recent cosmetic changes. Therefore, despite the claimed improvements on the labour front by the exponents of *apartheid*, resulting purportedly from the Wiehahn and Riekert Commissions, the 'labour batteries' (p. 153) are properly presented without being camouflaged by such new dressings. The proposals of these two Commissions are fully discussed against the historical context of the black trade unions in South Africa, and their 'sinister intent' (p. 191) is revealed. Similarly, the ill-based claims of the legitimacy of the 'Homelands' – South Africa's answer, albeit futile, to the international principle of self-determination – are carefully answered, although regrettably in almost the same breath too much attention is given to the statistics and alleged viability of such 'Homelands', as if these could be anything else than another new skin covering the same old régime.

The only general criticism is that at times the contributors analyse the various

issues as if South Africa was a 'normal society', whereas the implementation of *apartheid* colours and permeates every facet of life. Most of the basic discriminatory laws of South Africa have been considered in this book, in some instances in great detail. The entire state apparatus of the Republic – the legal profession included, except for a few private lawyers – is constructed to propagate, promote, and defend *apartheid*. Of course, frequent attempts are made to present the régime neatly to the international community in the wrappings of democracy and Christianity, but the proliferation of legislative injustices continues.

Thus, in the opinion of this reviewer, the numerous discriminatory laws of South Africa do not warrant as much meticulous and detailed consideration as they have received in this book, since their only purpose is to retain exclusively the political power of Whites and to maintain oppressively the domination of this minority group over the majority of Blacks. Indeed, all the *apartheid* laws may be perceived as one all-embracing law which could be titled, 'The Anti-Blacks Consolidation Act', and with only one provision, as follows: 'Any White Government Officer or Semi-Government Officer has the power to arrest any Black for any offence as reasonably determined by the arresting Officer who shall stipulate the sentence to be meted out to such a Black offender.' By such an all-embracing act the legal fiction of South Africa will be done away with. At least that is how the current situation should be perceived.

Perhaps it is still too early to see the laws of *apartheid* in such unambiguous terms; but when they become so clear the end will by then be near. Meanwhile, we still need to be knowledgeable about current developments in South Africa, and *The Apartheid Regime: political power and racial domination* will go a long way to provide such an understanding.

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The White Tribe of Africa: South Africa in perspective by DAVID HARRISON

Berkeley and Los Angeles, University of California Press, 1982. Pp. vii + 305. \$16.95.

To their many detractors, Afrikaners are impractical, wild-eyed, racist fanatics. To their less numerous supporters, they are fervent anti-Communist crusaders, safeguarding stability and progress at the tip of the 'dark continent'. These strongly held, politically charged, and incompatible views make it virtually impossible for outsiders to distance themselves sufficiently, both intellectually and psychologically, from the situation in South Africa to achieve any real understanding of the Afrikaner's world-view. This is especially true in societies, such as the United States, which pride themselves on their ability to homogenise ethnic and racial diversity.

David Harrison's basically non-judgemental book on *The White Tribe of Africa: South Africa in perspective* offers the general public badly needed insights into how and why Afrikaners see the world as they do. This beautiful work